

JORDANS  
A Quaker Shrine  
*by*  
ERNEST WARNER

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*“A God lives only so long as  
he has worshippers.”*

*“And who are his worshippers?” . . .  
“Those who are like him.”*

HENRY W. NEVINSON



## THE SHRINE

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A SHRINE is a SACRED PLACE, a place that becomes HOLY, not sacred in itself, where LIFE has been and is dedicated to SERVICE and marked by SINCERITY of SACRIFICE

A SHRINE is a place of WORSHIP



# JORDANS

## A QUAKER SHRINE

*Past & Present*

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With a brief outline of the *Faith*,  
*Doctrine* and the *Practice* of the  
*Society of Friends*

BY

ERNEST WARNER

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*Sold at JORDANS, near BEACONSFIELD; at the  
FRIENDS' BOOKSHOP, 140 BISHOPSGATE,  
LONDON, E.C.2; and at the FRIENDS' BOOK-  
STORE, 302 ARCH ST., PHILADELPHIA*

*Price One Shilling*





## I THE PICTURE

A LITTLE red brick Meeting House, with white *The Meeting House* doors, window frames and shutters ; inside bare whitewashed walls and rude unvarnished forms. Situated by one of the old chalk-pits now disused and thickly wooded with tall beech trees, forming a sheltered dell. A green-turfed burial-ground where the forefathers of the Faith lie buried, unmarked but by a few unornamented headstones. Approached by steep, winding lanes and field-paths from Gerrard's Cross, Beaconsfield, and the Chalfonts.

Such is JORDANS.

Quiet solitude still pervades the Shrine, and the silence, often unbroken save by song of birds and rustling of leaves, still gives the " element in which great thoughts fashion themselves," and casts a spell on all the passers-by.

The Meeting House was built in 1688.

*The Hostel* Passing up through the orchard of apple, pear, and cherry trees, there is seen Old Jordans Farm, now known as the *old Jordans* Hostel. The farm-house is of three periods : the old kitchen, Elizabethan ; the main elevation, Georgian, with *modern Farm* additions, 1911-1920; and there is reason to believe an older building existed of which there is little or no trace.

*Origin of the Name* Search is being made as to the origin of the name Jordans."

The earliest documentary evidence is 1541, when one "William Gardiner was seised of the Manor of Grove Place and of 9 crofts called Weldres and one messuage called Grove Maese alias Jurdans." These properties he had inherited, in all probability, from his grandmother Agnes, heiress of the Grove, and she in turn from her ancestress, Alice de Ran, who married Thomas de la Grove in the XIVth century. The name of Alice's great-grandfather was Jordan, and he was probably the latest owner to bear that name—the earliest has still to be identified; but it is calculated that Jordan de Ran lived about the year 1300, and Jordan was not uncommon as a Christian or personal name at the time of the Crusaders.\*

At the time of the first record of Quakers in Buckinghamshire, in 1655, the farm was tenanted by or in possession of William Russell, who became a Quaker, and who was undoubtedly in possession in 1671, as he sold part of the land, known as the Well Close Hedgerow, for use as a burial-ground.

*A Conventicle* But the chief interest lies in the fact that it was at William Russell's house, probably in the old kitchen (now the dining-room), that the early Quakers met for worship, before the Meeting House was built. This is recorded in a Return of Conventicles in 1669, where 60 to 70 persons are said to have been present, and the interest is deepened by reason of it being the scene of disturbance by Informers, an example of the kind of persecution to which they were subjected.

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\* I am indebted to Mrs. Sifton-Jones for this paragraph.

In the Minutes of the Meeting there is a graphic and picturesque description of what occurred on the 24th of 5th month, 1670, "when some of the people of God called Quakers, were peaceably met together to wait upon and worship the Lord God of Heaven ; and a constable of the parish came in with three Informers, Ralph Lacy, John Dell, and Richard Dunton, armed with a warrant for their arrest." But on the worshippers refusing to break up the meeting "by the will of man," and when George Whitehead knelt down to pray, "Lacy forthwith stept aside, and with a wistle called in another fellow, tenfold more a Child of the Devil than himself. This was Poulter, who like a savage Brute, with hideous noise, rushing in amongst us laid hold on G. W. and in an outrageous manner dragged him along the floor." He was taken before Edwin Baldwin, the Magistrate of Wilsons Green (now part of Wilton Park), and when the meeting was over some of the Friends followed, and "they that went to the Justice for justice were fined" sums varying from William Russell £20 to Isaac Penington, for his wife, 5s.

In Besse's "Sufferings of the Quakers" there is an allusion to William Russell in 1676. "Near eighty, and almost blind," he was imprisoned and had cows and sheep worth £22 12s. taken from him for tithes amounting to £5 14s. And again in 1679, cattle worth £22 9s. were taken for tithes of £8. He died in 1683 and was buried at Jordans.

George Fox visited the farm in 1673.



On the west side of the quadrangle stands an old barn, which at the time of purchase in 1911 was made suitable for meetings, conferences, and lectures by the construction of windows and a wooden floor, and is capable of holding some hundreds.

The beauty of the old timbering, weather-worn and toned with age, evokes pleasure and admiration.

At the time of the tercentenary of the sailing of the Pilgrim Fathers in 1920, the romantic theory was evolved by Prof. Rendel Harris that this barn was constructed from the timbers of the original "Mayflower." The suggestion came to him through local tradition, and this, perhaps, is the strongest piece of evidence.

Investigation is still proceeding, and it must be borne in mind there is at present no direct proof.

It is fully established that the framework is of oak from a ship, similar to many others in the district, and both size and form agree with the tonnage and class of boat. By deduction the date appears to correspond with the theory.

There are other interesting points which, if not proofs, are remarkable coincidences :

(1) The cracked beam, coincident with a description in Bradford's *Journal of the voyage*.

(2) Carving on a door in the Hostel suggestive of a Mayflower and probably taken from the cabin.

(3) The names of the owners in association with the neighbourhood.

Further, it should be stated that there is documentary evidence giving the names of three out of the four owners, and also papers which describe the valuation after the boat had been broken up on the Thames in 1624.\*

*The Sun-dial* On the south side we note the little sunk-garden with the Sun-dial and its motto "Love endures." This was given by the Lynn family in memory of Elizabeth Lynn.

On the north side the stables have been converted into a refectory and dormitories. These, with the barn and orchard, will be associated by many, and for many years, as the training centre of the Friends' Ambulance Unit, *Friends' Ambulance Unit* and in a lesser degree of the Friends' War Victims Relief Workers. This is not the place to give a history of the Unit,

\* Full particulars in "The Finding of the *Mayflower*," by Rendel Harris (Longmans, 1920).

but one recalls the fact that besides all the medical, hospital, and relief work, the Ambulance convoys ran  $2\frac{1}{2}$  million kilometres and carried 260,000 wounded ; the Ambulance trains, 520,000 patients ; and the Ambulance ships transported 33,000 cases. The funds collected amounted to £138,000. This was done by an unenlisted and unpaid *Service and Duty* band of young men to show their sense of duty to their country, who, whilst conscientiously feeling they could not take life, believed they were truly following Him who came " not to destroy men's lives but to save them." With the Pilgrim Fathers and with William Penn, they too passed from the peaceful, quiet surroundings into the wider horizon—the daylight of life.



Passing across the road from the Hostel the eye is *Jordans Village* attracted by the red roofs and chimneys of Jordans Village, and here, to bring the picture into focus, it is not necessary to reconstruct the past, but to let the imagination blend the present with the future.

Jordans Village is an experiment. The design marks the earnest endeavour of some members of the Society of Friends to preserve the land adjacent to the Meeting House and Hostel from the hands of speculative builders. The Dean Farm estate of about 100 acres was purchased in 1918, and conveyed to a Society, registered under the Industrial and Provident Societies Act as Jordans Village, Ltd. The objects of the Society as stated in the Rules are :—

" To acquire, develop, maintain and govern an estate *object* at Jordans, by means of a Village Community to be founded in accordance with Christian principles and in a manner serviceable to the national well-being ; and in furtherance thereof to erect or to permit the erection thereon of residences and any other kind of building, and to promote the establishment therein of suitable industries on sound and just lines so as to give to those engaged therein scope for the growth of character,

self-expression, and high standards of individual workmanship ; and to provide opportunities for training in citizenship as well as in manual, agricultural, and other pursuits."

Amongst the industries already started or in contemplation in addition to the building of the Village, the following may be mentioned :

*Industries*

A Dairy Farm.

Market-gardening and fruit-growing.

Poultry-farming and bee-keeping.

Building, woodwork, and metal industries.

Brick- and tile-making.

Boot-making and hand-loom weaving.

These industries are controlled and financed by a subsidiary Company—Jordans Village Industries, Limited.

Some of the ways in which the promoters have endeavoured to give character to their plans may also be noted in briefest outline.

*Character  
and  
Conditions*

Financially, the Society is on a commercial basis, and is in no way philanthropic, but the maximum interest on capital is fixed at 6 per cent. The Committee of Management are all elected by the shareholders, with exception of one who is appointed by the Society of Friends. Each Residential Tenant is a shareholder and no shareholder has more than one vote. All the property in land or houses remains in possession of the Society, Leases are granted for 21 years, terminable by the tenant at the end of 7 and 14 years, with the option of renewal at the termination of 21 years. All the buildings must be approved by the Company's architects.

When criticising what has already been done, and in forming future judgments, it should be borne in mind that the scheme was started under most difficult circumstances, when the cost of building was almost at its highest, following the close of the Great War in 1919-1920. And if the

Village is to mark the period, and express the conditions, simplicity, utility, and sincerity (sound and honest construction) are the essential qualities that must be looked for. If these are found it may be confidently predicted that when *Design* the whole is completed and the unity of design is apparent, there will also be found a character and charm in keeping with the surroundings and worthy of the objects.

It should further be stated that the Village is sometimes *Freedom* erroneously called "The Quaker Village." It is only *and Faith* Quaker in its conception, as explained above. In leaving it free to all who agree to the Conditions of Association, and under the control of an elected Committee, the Founders have shown their faith in the Community. The issue rests with it.



Returning to the Meeting House, there is seen through *Stone Dean* the trees, when the branches are bare, another house rich *and* *Dean Farm* in its association with the past. This is Stone Dean, and not far distant on the other side of the road to Beaconsfield is Dean Farm.

Stone Dean was built in 1691 by Peter Prince, of Hammersmith, who married Mary Odingsells, of Chalfont St. Peter, and through the marriage of a niece of Peter Prince, Rebecca Webb, to Abraham Butterfield, of Flaunden and Coles Hill, the property passed into the Butterfield family.

The Diary and Memoranda of Rebecca Butterfield *Butterfield Diary* which relate to the period 1671-1797 were partly written at Stone Dean and partly at Dean Farm, and with some earlier notes by Anne Lovelace, and later additions by Prince Butterfield, forms a most careful and valuable record of the many hundreds who visited the Meeting House and received hospitality. The record shows that William Penn often stayed at Stone Dean.

The Diary was given by Prince Butterfield to the Stevens family, of High Wycombe, and from them it was

purchased for the Friends' Library at Devonshire House, Bishopsgate, in 1914.

At the death of Rebecca Butterfield in 1774, Stone Dean was occupied by Joseph Green and his wife Mary, and they kept up the hospitable tradition. In 1778 the estate passed out of the hands of Friends until the present year, 1921 when it was purchased by a member of the Society.



Standing again at the door of the Meeting House, there are yet two other pictures which pass before our vision, one touched with sadness, the other bright with hope.

*Decline* During the close of the XVIIIth century there was <sup>1797</sup> gradual decline in numbers. The old spiritual activity and fervour died out and the meetings became small. In the words of an eminent Friend about 1797, it was found to be in "a rude and undisciplined state."

A minute is on record, dated 6th of 9th month 1798, recording : "The situation of Jordans Meeting being solidly considered at this time, it is the judgment of this Meeting that it should be discontinued for the present," and, with but few occasional and annual gatherings, it remained closed until the summer of 1910, when, with added railway facilities and the gradual development of Gerrard's Cross as a residential centre, the possibilities of a re-birth became evident.

*Renaissance* In 1910 the Meeting was reopened for worship on <sup>1910</sup> Sunday morning ; and the purchase of Old Jordans Farm, then uninhabited, followed shortly.

The Hostel, like the Meeting, is open to all, and what was at first an experiment is gradually realising its purpose.

In its usefulness in war-time, in the number of its visitors from all parts, leading up to the great International Conference of Young Friends in 1920, when some 400 were present, and, perhaps most of all, in the character of the Meeting for Worship, under the sense of Divine Guidance, the confident hope arises that Jordans is again fulfilling a worthy place in the annals of Quakerism.

## II *Figures Within the Picture*

**T**HREE must be something in the character of the country, in the hills and wooded valleys of the Chilterns, that moulds the character of its people. Before the rise of the Quakers there was the worthy independence of the Lollards and the Puritans. The Martyrs' Field is still pointed out at Amersham, a few miles away, and the inhabitants maintain that no vegetation grows on the spot where the fires were kindled.

As a rule, we have only record of the leading, dominating characters, but knowledge of the lives of those who are making history to-day, and consideration of the wonderful way in which life is interdependent and influenced by unseen and unrecorded incidents, gives evidence that many of the real heroes and most worthy lives have passed for ever from our knowledge. Of those that are known, in association with Jordans, there are three who stand out in clearest perspective.

(1) ISAAC PENINGTON (1616-1679). The mystic, *Isaac Penington* that most deeply religious and spiritually minded man, that most lovable character. One who would influence by gentle persuasiveness. His convictions were none less strong because marked by humility and expressed with moderation.

He married the widow of Sir William Springett, and her daughter, Gulielma Maria, became the wife of William Penn.

The Peningtons lived at The Grange, Chalfont St. Peter, now almost entirely rebuilt, and their house was the cradle from which sprang the earliest gathering of Quakers in Buckinghamshire.

Isaac Penington was frequently imprisoned for attending meetings, arrested on one occasion at his own home by a troop of soldiers, and for refusing to take the oath of allegiance his estate at The Grange was confiscated, and the family afterwards lived at Bottrels, Chalfont St. Peter, and Bury and Woodside Farms, Amersham. These three houses are still to be seen, but much altered.

*Thomas Ellwood* (2) THOMAS ELLWOOD (1639-1713). A man of tender conscience, sincere to a degree, so full of sympathy that every action seemed governed by forethought. With him, too, was the power of perception and appreciation. He was willing to serve rather than to lead, and one of those effective men who would know every detail and be in touch with every phase of organisation.

In addition to these qualities, the value of his life for us to-day is enhanced by his autobiography, "The History of the Life of Thomas Ellwood . . . written by his own hand." A book that is said to give the best inside view of early Quakerism.

Ellwood was born at Crowell, in Oxfordshire, just over the Buckinghamshire border. The nearest station is Chinnor, on the G.W.R. Watlington Branch from Princes Risborough. There is much charm and picturesqueness in the house as it stands to-day, but it is obvious that there have been many changes since 1639.

He was drawn into touch with Quakerism through friendship between the Penington and Ellwood families, particularly at his second visit to The Grange in 1659, when he met Edward Burrough, Thomas Curtis, and James Nayler.

From this visit we may superficially date the second period of his life, in which he lived at the Peningtons', or was in close association with them. The new Faith he embraced was being continually strengthened. Meetings were held at Wycombe, Haddenham, Meadle, Ilmer, and Bledlow, and at one held at Wycombe he speaks of

the ministry as “clinching like a nail, confirming and fastening my mind.” It was the time of persecution. He was arrested for riding on the Sabbath, accused of being a vagabond, and imprisoned at Oxford, Bridewell, and Newgate.

To this period also belongs what is sometimes known as the Quaker Idyll\* through his affection for Guli Springett, and it covers the date of his interesting association with John Milton both in London and Chalfont St. Giles.

The third period dates from 1669, the year in which Ellwood was married to Mary Ellis, of Coles Hill, and their home at Hunger Hill† became a centre of organisation for the Society, and was coincident with a visit from George Fox. The Upperside Monthly Meeting was held at Ellwood’s house for forty years, and most of the Minutes were written or copied by him.

And in this, the last period, must be noted his persistent and resolute efforts to resist the unjust provisions of the Second Conventicle Act and to bring to justice the Informers. In this he showed marked legal ability, and it is largely by his action that Jordans may be spoken of as a birthplace of civil as well as religious liberty.

(3) WILLIAM PENN (1644-1718). The founder <sup>William</sup> of Pennsylvania. The statesman, courtier, and writer, <sup>Penn</sup> with the wide horizon and broad view of life. A man full of courage, and supported by a strong will and deep faith.

It is written of him, “We go to others for flawless thought and deeds of massive patience, but for the kindled vision compacted into glowing act, out of which the famous deeds of history are wrought, what other Englishman of that age can rank with the hero of our religious freedom, and of the holy experiment of Pennsylvania”‡; and

\* See “*Memories of Jordans and Chalfonts*,” by W. H. Sumner.

† The house has been pulled down; the site is near to “The Magpies,” on the road from Beaconsfield to Amersham.

‡ William C. Braithwaite, “*The Second Period of Quakerism*.”

“ Quakerism would have been but half expressed if it had consisted only of Fox’s organisation and Barclay’s exposition without Penn’s marvellous application.”\*

William Penn was born in London and educated at Christchurch, Oxford. He was the son of Admiral Penn, and grandson of Giles Penn, of Minety, on the Wiltshire and Gloucester borders, and although there is no direct evidence connecting him with the family of Penn at the village of that name in Buckingham, there is every reason to believe they were related in early days. The Penns of Penn go back to the XIIIth century, for in 1273 William de London was presented to the Rectory by Hugh de Penn ; and it is probably through the well-known Gloucester family of Berkeley that the two branches were linked together.

Nevertheless, his association with the locality is strong, by reason of his frequent visits to the neighbourhood in early life, and by reason of his marriage to Gulielma Springett, the step-daughter of Isaac Penington. They were married in 1672 at Kings Farm, Chorley Wood, and the first years of their wedded life were spent at Basing House, Rickmansworth.

His life’s work carried him far away from the secluded hamlets of the Chilterns, but by his own desire Jordans was to be his last mortal resting-place.

He died at Ruscomb, a few miles from Reading.

As the monument to his father in St. Mary Redcliffe at Bristol tells how the old admiral, “ with gentle and even gale, and in much peace arrived and anchored in his last and best port,” so, too, the vision arises of the son finding his last earthly home with those he loved in the peaceful Meeting place where he had found and worshipped the Divine Spirit that was his Guide and Unseen Companion through life.

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\* Sir George Newman, “ *A Quaker Inheritance.*”

There are contrasts in the picture. Lights and shades, *Minor Characters* minor figures, characters that throw forward the dominating personalities. These must be lightly "touched in" to catch the spell, and, when the whole is seen, the canvas becomes a stage and the story an epic. Replete with human nature, comedy and tragedy, romance and realism are blended together with humour and pathos.

Among the Magistrates may be mentioned Sir William Bowyer, of Denham, not wholly unsympathetic; Sir Thomas Clayton, of The Vache, Chalfont St. Giles; Ambrose Bennett, of Bulstrode Park; Walter Ellwood, of Crowell, father of Thomas Ellwood, a hot-headed old squire; Esquire Clarke, of Weston, near Thame, "a jolly man too much addicted to drinking in soberer times, now more licentious as the times did now favour debauchery"; and Judge Moreton, "a soure angry man."

Far above these figures is John Milton the blind poet, and on a lower plane, but yet marked by clear-cut personality, is John Raunce, of Wycombe, "a practiser of Physick" who led a schism; and Jeremy Ives, the Baptist controversialist. Old William Russell of Jordans stands as a type of the yeomen farmers from whom membership was largely recruited.

Among the women, there are pure and beautiful pictures of Quaker womanhood in Mary Penington, Guli Penn, and Mary Ellis; also "the honest, hearty, discreet and grave matron Frances Raunce, and, as a contrast, the pretty daughter of Esquire Clarke, "the airy piece," who "wanted nothing to make her comely but gravity."

For low comedians choice can be made from Informers, such as John Poulter, "the Spy"; Ralph Lacy, "the Cowstealer"; or Richard Aris, the "broken Ironmonger"; with Constables, Watchmen, Gaolers, and a "rable of rude boys."



### III *Within the Frame*

*Faith* **W**HAT was the Faith for which the Quaker of the olden day lived and died, and what the faith by which the Friend of to-day seeks to live?

The Quaker testifies to the belief in the Fatherhood of God, God the Creator, Infinite in Power and in Love. To the belief that God's love was embodied in the life of Jesus Christ, and that the Spirit which led Christ into a life and death of sacrifice still lives and can be known in the hearts of men as a power which atones, sanctifies, redeems, and saves. Jesus Christ was and is the revelation of Divine Love.

*Doctrine* The great principles enunciated by George Fox (1624-1691) were the equality of all persons in the sight of God, and the insistence of the spiritual character of religion that lies beyond all form and ceremony.

In these doctrines, the Quakers were intensely affirmative, but they were protestant or negative in what they thought to be customs that had become conventional, ceremonies that had lost their significance, and ornament that was vain in its purpose and possibly hypocritical in effect. It is now seen how, in their endeavour to be wholly consistent, they were led into extremes, and at times their peculiarities became more marked than their principles; but such a phase, perhaps inseparable from all great religious movements, has largely passed away.

*Equality* The doctrine of equality of all in the sight of God, based upon the Fatherhood of God, and the "Light that lighteth every man that cometh into the world," is the basis of *War and Slavery* Quaker testimony against War and Slavery, supported as it is by the teaching of the Sermon on the Mount.

It is this belief in the oneness of all human life that has *Humanity* made them advocates of all measures to break down arbitrary social distinctions, and the barriers of sex and race, and made them sympathisers with the persecuted and oppressed

As time has gone on, a truer and deeper appreciation of the full implication of the doctrine is manifest in the Society. It has resulted in the dropping of some of the early distinctive features, that were the offspring of Puritanism, and in its place is found appreciation of literature, science *Art and Life* and art, in the full development of life. Not that simplicity, moderation, and avoidance of selfish worldliness are less important, but rather that these should be the condition of growth and not the limitations of asceticism.

The second of the leading principles of Quakerism, the *Spiritual Religion* character of Religion, is bound up with the first, because based upon the "Inward Light" and guidance of the Holy Spirit. From this follows :—

Freedom of Conscience.

*Freedom*

Freedom of Worship.

Direct access and communion between God and the Soul of Man without any human intermediary.

Final Authority is not to be found through Apostolic *Authority* Succession or ordination by Pope or Bishop, nor in the literal wording of the Bible, but by the Holy Spirit.

The following characteristics mark the Quakers' attempt to apply these principles to their Congregational Meetings and Church organisation :—

The Meeting House is not consecrated. It is only the *Consecration* lives of its members that can become consecrated and dedicated to God, as they are in touch with Him and fulfil His will.

There are no clergy, and therefore no laity—only the bond of fellowship.

The work of the Society is almost wholly voluntary.

*Worship and Service* The centre of activity is the Meeting for Worship—not “Divine Service,” unless the conditions of such service are fulfilled by individual communion with the Divine. The Meeting is therefore the conscious effort to realise the Divine Presence in the power of collective inspiration. The Quaker endeavours to abide by the primitive and apostolic definition—Christ’s own definition of a Church—“Where two or three are gathered together in My name, there am I in the midst.” There is the true *Ecclesia*. Without an “Order of Service,” or ritual, and with no prepared sermon or music, the Meeting gathers in silence.

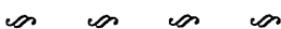
*Silence* The Friend of to-day, at least, does not forget the beauty and compelling power of much of the Church’s Liturgy, but that which our nation has recognised in the two minutes’ silence on Armistice Day is the principle for which the Quakers contended three centuries ago. If entered upon under the right conditions and with the right intention, there is no attitude more solemn and reverent. Its greatness lies in its simplicity, and its power in the unification of diversity.

*Inspiration* To the Quakers, Carlyle’s words are ever true—“Silence is the element in which great things fashion themselves, at length to emerge full formed into the daylight of life.” Out of the silence comes the expression of thought, and it is open to all, men and women, to take part in the ministry if the call to them is clear. This is the Priesthood of all Believers.

*Ministry* *Sacraments* In the early days, Quakers were often engaged in controversy as to the actual teaching of Christ with regard to Sacraments. They still hold that his words are to be taken as symbolic of an inward experience, but now more readily admit that the outward elements may be helpful to some. To be baptised into Christ and truly to partake of His Life is an experience so transcendental and mystical, it must be spiritual, and it is because they believe the material observance may so easily be taken for the reality they hold to the one and omit the other.

The Quaker believes in the progressive revelation of *Creed* God, and feels the difficulty of expressing in words, which are finite and changeable in their meaning, the essence of Belief. Therefore, no attempt is made to formulate a Creed which in time may become outworn and a hindrance rather than a help to true religion.

In the absence of a Creed the Quaker asks for a Christ-*Membership* like life. "It is enough that a Disciple be as his master." He asks for evidence of a desire for fellowship and service, and a general agreement with the distinguishing principles of the Society. Within these limits there is much freedom and tolerance.



It remains to be shown how the Society has tried to *Organisation* embody its Principles in Church Government and organisation.

The unit is the Particular or Preparative Meeting—preparative in the sense that it appoints representatives, nominated in open meeting, to the Monthly Meeting, which is made up of a group of meetings in a particular locality. The Monthly Meetings (held monthly) have executive power, holding property and trust funds. To them is allocated the right to admit members, accept resignations, disassociate and disown. Further, they keep the Registers of Births, Deaths, and Marriages, and issue certificates of removal.

The Monthly Meetings appoint representatives to the Quarterly Meetings (held quarterly), covering a still larger area, and made up of a group of Monthly Meetings. In these meetings there is less routine business, and special attention is given to Ministry and Oversight, Education and Extension work.

The Quarterly Meetings appoint to the Yearly Meeting (held annually), which constitutes the final governing body of the Society, and when not in session acts through its standing executive committee, known as the Meeting for

Sufferings,\* a body which takes its name from its original primary function of looking after the Society's persecuted and imprisoned members.

Each of these Meetings is directed by a Clerk, who acts as chairman and secretary, drafting the minutes, and to whom is given the power to register the "sense" or "weight" of the Meeting. There are no votes taken, and the meetings are open to all members whether appointed as representatives or not.

The attempt is made to hold these gatherings in the same frame of mind, under Divine Guidance, as the Meetings for Worship. They are usually commenced with a short period of Silence, that all may seek the spirit of Wisdom and Unity.

The organisation of the Society has undergone no fundamental alteration since 1673, and the only marked change has been the dropping of separate sessions for men and women. There is now entire equality.



The purpose of the foregoing pages is not merely informative for those who are interested, but to prove that these outlines of Faith and Organisation are really within the framework, in that they give evidence of the same Spirit that marked the Quakers of the XVIIth century. In other words, the purpose is to show that it is not the dead ashes of the past that appeal to the worshippers at the Shrine, but the conviction that there is still to be found the Living Eternal Spirit that blends past and present into one, and opens up a vision of hope for the future.

To the writer, at least, Quakerism is not an interesting historic experiment, that is slowly dying out before more modern thought ; rather is it the most advanced and democratic of all religious bodies.

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\* This refers to London Yearly Meeting.

It is both deep and broad. Not wide because it is shallow, but the outflowing from the deep River of Life that cannot be confined to the narrow channels cut by men.

“ The world’s old;  
“ But the old world waits the hour to be renewed  
“ Towards which, new hearts in individual growth  
“ Must quicken.”

AURORA LEIGH.

*To us of the Old World and to those of the New World of America, to whom the place is equally endeared : To us of the present generation, equally with those of the race to come : To the passer-by and to the Worshippers at the Shrine—may Jordans remain a heritage and an inspiration.*

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MEMORIES OF JORDANS AND CHALFONTS	By W. H. Summers	4/6
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